The Inquirer

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GOD AND DR. SCHWEITZER

MANY men and women have lived a life as dedicated as Dr. Schweitzer's but none in contemporary life commands such attention as his. In an enigmatic way he towers as a giant over the modern ethical scene, at least in the Protestant Western world.

This is probably because Dr. Schweitzer has thought as well as acted, and thought in a certain way. He has lived through a philosophy of life, constructed by himself and, in the first place at least, intended for himself. It is doubtful if he has ever thought of himself as a teacher. In his written works he has been living his own life as thought came to him, and he has attempted to settle matters for himself.

Doubt and Conviction

He has in his own person carried the modern burden of doubt and conviction. It was probably as much doubt that drove him to Lambarene as conviction. He had to doubt everything, even in his boyhood, before he could act with conviction. In the end the conviction won, but it was always shot through with doubt. Modern man's dilemma is that he must keep all questions open, everyone; he feels he is being treacherous to the truth if he does not; yet, like men at all times, he can only live through conviction. No man can permanently live on doubt for if he is honest he will doubt himself; at his very best he will only half-believe in what he does and what he hopes to do, and this is paralysis. Life without conviction sooner or later is not life at all, and conviction of the right sort implies certainty.

Albert Schweitzer symbolises this doubt and certainty. He does so in a particular way. He is a Christian, that is to say, at no point has he cut himself off from communication with what is basically the Christian church.

According to a new interpretation of his life (Albert Schweitzer, A Study of His Philosophy of Life, by Gabriel Langfeldt, Allen and Unwin, 12/6) the ethical life of Jesus of Nazareth is still the driving force in his life, joined with a mystical attachment. And this, it is to be supposed, is basic Christianity. Schweitzer in his doubt has belonged to no "beat" generation, past or present. He has penetrated, with what cost no one can tell, to the elemental beliefs of his own generation, yet in his penetration he has maintained his doubt.

The Question's Open

While acknowledging the overmastership of Jesus of Nazareth, to such an extent that he hardly knows how to express it, he yet rejects orthodox interpretations. This may seem a small matter, yet to a man of Schweitzer's background it must be immense. Jesus of Nazareth was not the Son of God; the descriptions of him, for instance, in the Gospel of St. John are imaginative writing with no relevance towards the actual life; the Bible has no authority outside honest thinking. These are questions enough to leave open within any attachment to the Christian community. They are supposed not to be open. Any mystical attachment to Jesus of Nazareth is supposed to lead, sooner or later, to the doctrine and dogma of the orthodox church. And this is the basis of orthodoxy. Yet, Schweitzer, being a Christian, challenges this, and in this he is probably representative of much modern Christianity inside and outside the church. The dilemma of this, in doubt and conviction, is being fought out in many ways. Schweitzer has fought it through in a manner to lift it to one of the grand spiritual conflicts of the day.

God and Being

The God of Jesus of Nazareth is not, formally, Schweitzer's God. He does not believe in the personalisation of God, or in God's intervention into what is commonly called life, and perhaps history. God is not "up there". He is not an abstract being situated out of life and history with whom it is possible to have mystical communication. God is in life; he is to be found in man's will to live; above all in the communication that can pass from man to man, and from man to all life. God is Being, that is, the total reality of the composition of everything that exists. Man has to do something about this. He is hardly a man if he refuses. Out of his apprehension of Being he constructs what spiritual instruments he may to find his way to the meaning of Being, and to the realisation of it in himself.

Perhaps for Schweitzer, every instrument is tentative, every philosophy incomplete, every description of what exists inadequate. Each is only justified when it leads to the secret of Being and gives him the power to enter in.

As Mr. Langfeldt points out Schitzer's rationalism leads him, as all genuine thought should do, to the irrational.

And the irrational, to prevent misunderstanding, is not something that denies thought, but is the complement of thought itself.

HOW LOUD IS THE POPULATION EXPLOSION

REMEMBERING THE DIFFICULTIES

By A. Phillip Hewett

(The first part of this article appeared last week.)

BEFORE you start levelling charges of obscurantism at people who seem to oppose population control, just remember for a moment how deep are the psychological factors involved. For thousands of years the main preoccupation was to keep the birth rate up so as to offset the high death rate. Before the days of social insurance and automation a high birth rate filled those needs too : the elders could feel that they would be provided with an adequate labour force to care for them when they could no longer care for themselves. Religion was intimately involved with this, as it was and is with all the most deeply felt aspects of life. The cult of fertility has been a part of all primitive religions, often taking elaborate and sometimes fantastic forms, but always near the centre even in those Puritan cults which regarded sex as a shameful and unmentionable subject.

It would be too much to expect these deep psychological and religious trends to reverse themselves overnight. A long process of education is necessary. Fortunately the practical side of the matter does not have to wait for this, since experience has shown that other needs and feelings can more than counterbalance them, even among more primitive-minded people. Where immediate advantages can be seen from small families rather than large ones, religious and emotional taboos will be flouted more often than not.

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Some people say that our primary task in a religious group like this should be to spearhead a thrust against the religious props of an outdated and socially harmful point of view. I don't agree at all. There's nothing like a crusade against something for giving it new strength and obstinacy. I believe that our endeavours should be directed rather to the encouraging of those responsible for the conduct of affairs to ignore these more primitive forces in our personal and social make-up and act in the light of reason.

Let me be more specific. One of the chief obstacles to the achievement of a reasonable attitude towards birth control in the Western world is the stand taken by the Roman Catholic church. That church formed its ideas and practices in the Mediterranean world of eighteen hundred years ago, a world permeated through and through with the ancient fertility cults of the mother-goddess and child. Is it so surprising that this element has loomed so large in the church, as one pole in its ambivalent attitude towards sex ?

But though it is such a conservative force, let no one underestimate that church's capacity for change in accordance with changing conditions. It would not have survived all these years without that capacity. Where it is unable to maintain the unquestioning obedience of its own followers it acts sooner or later on the maxim "if you can't beat 'em, join 'em." Take one example. The medieval church prohibited usury, that is, the lending of money at interest. But as the feudal system gave way to capitalism, more and more people defied the church's edicts. They had to do so, because capitalism can't work without interest. And so eventually the church gave way. You don't hear it denouncing the lending of money at interest nowadays.

Of course, it never said it had changed its mind. That isn't the way it does things. It said that the practice of lending money in a capitalistic system is not quite the same thing as the usury that was denounced in a pre-capitalistic society. And this is quite true. Circumstances alter the nature of the deed. But I wonder whether the church would have moved quite so fast to alter its definition of usury if it hadn't found it so difficult to control its own members.

The same thing is happening with regard to the theory of biological evolution. Already the church is beginning to clear the way towards acceptance of a point of view which will not be, of course, the old crass 19th Century Darwinian one or anything like it, but will by a skilful use of words enable Catholic scholars to move into the scientific world-view of the 20th Century. And the same will happen with birth control. The church will never accept that. But when the drug taken by the mouth is perfected, I think it is quite likely that the church will pronounce that this really isn't birth control in the sense in which it has been condemned at all. It is entirely divorced from anything that takes place during the sex act ; it simply has the effect of suppressing ovulation.

Why do I think the church will act then? Take a look at the statistics. The Catholic birth rate in cities, where people can move around and find things out, is scarcely higher than the Protestant one in many cases. It is evident that the church is being widely disobeyed. And its leaders know how far they can go and how far they can't. But if a violent campaign against them on this issue rallies waverers to the cause on the score that their sacred religion is being attacked, then the change can be delayed perhaps for many years.

No I think our job is not to attack anyone, but to press as strongly as possible for action along positive lines.

A UNITARIAN SYMBOL

By H. L. Short

THE more I think about it, the more I feel that the so-called "flaming chalice" is an acceptable symbol for us, and should be widely taken up by Unitarians (voluntarily, of course, rather than by decree) until a better comes along. A symbol should not be merely a pictorial equivalent of a verbal idea, but should have historical and psychological depth. It should signify more than it says, and should arise spontaneously rather than by deliberate contrivance.

Where did it come from ? So far as I can discover, from Czechoslovakia via the United States. Its roots are in the pre-Reformation protest of John Huss and the Bohemian Brethren against the Catholic church's denial of the communion cup to the laity, which was an episode in the long battle for religious freedom and democracy. Thus it has links with our English reformer, John Wiclif, who inspired Huss and Jerome of Prague. The radical wing of the Bohemian Brethren has a history which goes even further back in time, to the Waldenses and the long story of protest movements against official Christianity.

The Bohemian Utraquists (those who demanded both the bread and the cup for the ordinary man) took as their fighting symbol the communion cup, of the familiar Protestant shape, as compared with the Catholic chalice, intended only for the priest. They surmounted it with a cross, and this symbol is used today by their descendants, the Czechoslovak Church. It is found carved and embroidered everywhere in their churches and printed in their literature.

After each of the World Wars the American Unitarians did notable relief work in central Europe. The Unitarian Service Committee of America, working in Czechoslovakia, the land of Masaryk, adopted as its badge what appears to be a variation of the Czech cup-and-cross, namely a shallow cup from which springs a flame. This variation was not artistic only, but in line with the language of the American Unitarian "transcendentalist" hymns, which say much about flames and fountains ; for the cup has become more like the basin of a fountain. Hymn 340 in *Hymns of Worship*, "O for that flame of living fire" is attributed to Anon., but in fact comes from the American Unitarian hymnbook *Hymns of the Spirit* (1864) ; and the "living fountain" is in hymns 9, 101 and 140 and others of American origin. "Flame-and-fountain" would perhaps be a better name for our badge than "flaming chalice", even though this abandons the idea of a shared cup, emphasised by the Bohemian Brethren and the American Service Committee.

The shape also hints at a symbol which is both Christian and universal, namely the cross, and it is almost a crucifix, or alternatively a heroic man, for the curve and colour of the flame and the swelling of the base and arms suggest a human figure. It vaguely suggests the *ankh* sign of ancient Egypt, a loop on a capital T, which symbolises life. Probing still further into the unconscious, that source of all symbols, one might point out that any figure which is a cross or an upright line is male, whereas a circle (as in the new device adopted by the Non-subscribing Presbyterians) is female, and that usually any symbol which primarily leans to one of these poles is modified in the direction of the other, so that our cross has curves and is set in an oval, and the Presbyterian circle contains an upright bush.

So it looks as though our device, which has aroused controversy, has many of the characteristics of a true and effective symbol. Its critics have demanded an explanation of it, meaning a verbal equivalent. They want to know what it depicts. But no real symbol is ever just a picture of an abstract idea, and a deliberately invented symbol is likely to be superficial and merely argumentative. But this symbol has apparently an inspiring history, a breadth of possible meaning which is within our positive tradition, and psychological depth. I do not think that we shall find a better.

The Emblem

Sir: I have followed with interest the discussion in your columns in regard to the "Flaming Chalice".

It was originally designed for the American Unitarian Service Committee by Hans Deutsch, a refugee of World War II whom the U.S.C. helped to escape. To express his gratitude to the Committee, he sent a drawing of the Flaming Chalice, for it represented what the U.S.C. meant to him—"light in a dark world."

It incorporates the ancient symbol of light, used in many religions. The form of the Chalice is classical Greek, suggesting the Greek heritage we share. The flame is symbolic of the eternal light found in all Jewish temples. The complete symbol is cruciform, reminding us of our origins in Christianity.

Its use in this country has spread to many Unitarian agencies and churches and if it also represents something in Great Britain, so much the better. Every symbol begins artificially, but it remains in use only as long as it has meaning. The Flaming Chalice seems to mean many things to many people.

In using it, I am often reminded of the Chinese proverb: "It is better to light one candle than curse the darkness". Or the sentence of the late Dr. A. Powell Davies, "all the darkness in the world has never yet put out a light."

Yours:
Christopher Raible.

Jamestown, New York,
U.S.A.

Sir: I once met the following on the title page of a book on William Blake:—

"He is a hard nut to crack, your Symbol,
He only succeeds if he springs from the living soul
And not from the mind."

So perhaps we should not worry our minds very much about the Flaming Chalice but leave its interpretation to the individual as Mr. Kielty suggests. What makes it live for me is that the Chalice (for service) and the Flame (for truth) are held within the symbol of the Cross.

Wiveliscombe, Somerset.

Yours, A. L. Blake.
(No descendant of William)

Tribute to Dr. Travers Herford

(The following remarkable tribute to the late Dr. Travers Herford, on the centenary of his birth, appeared in the "Jewish Chronicle" of March 18th.)

A Hundred years ago there was born in Manchester a Christian who was to make a permanent contribution to the understanding of Judaism, Robert Travers Herford. A Unitarian Minister, he afterwards became librarian of Dr. Williams's Library. His earliest book was "Christianity in Talmud and Midrash", a work which is still of importance, though Herford was neither the first nor the last in that field. But his permanent contribution is more fundamental—the proper understanding of Pharisaism just at that moment in its history when New Testament writers were creating the stereotype of a group at once contemptible and detestable which has dominated all subsequent Christian literature. His "Pharisaism: Its Aim and Method" appeared in 1912, in the decade when that great trinity of Jewish scholars, Schechter, Abrahams, and Montefiore, were immensely helped in their battle for the reinterpretation of the first Christian century by this brilliant and penetrating contribution from one who was not a Jew. Herford's later works, "Judaism in the New Testament Period" and "Talmud and Apocrypha," were amplifications of his earlier thesis, that the creative spiritual centre of Judaism in that century was neither in apocalyptic nor in Hellenistic interpretations, but in Pharisaism. It was Herford who first courageously exposed the evil of accepting at its face value the New Testament picture of the Pharisees as the opponents of Jesus, showing it to be that worst kind of libel which by innuendo makes a partial truth into a total lie. His name is gratefully remembered as one whose pioneer work has had a widespread and lasting influence for good.

A LAYMAN'S DIARY

MARCH 7. Yesterday the religious correspondent of the *News Chronicle*, Geoffrey Murray, attended a service at the Church of the Divine Unity, Newcastle-on-Tyne (the Rev. John Storer), and in the paper this morning he has written a very sympathetic account of what he found there ("... immense amount of activity ... not difficult to see why its membership is steadily increasing ... unusually good choir ..."). He also gives a useful brief sketch of some salient points of Unitarianism. I hope all this will help to swell the postbag of our Information Department at Essex Hall. We should be most grateful, I feel, to Mr. Storer and his congregation for making such a fruitful impression on a casual visitor.

March 8. Sometimes, in our zeal for the protection of oppressed *classes* of people (which of course is a good thing in itself), we may tend to overlook the courage of solitary individual human beings who are prepared to uphold their principles even at the risk of hardship and danger to themselves. Yesterday Mr. Ahmet Yalman, editor of the Turkish liberal newspaper *Vatan*, began a 15-month prison sentence—imposed on him simply because he had criticised his government. All Mr. Yalman had done was to reprint from the American *Indianapolis Star* an article which disapproved of Turkey's economic policies. He is 71, and not in good health. He knew he was taking a big risk, but he went ahead, because above everything he valued liberty of speaking and writing—a liberty which in this country we take too easily for granted. Turkey, by the way, is a parliamentary democracy and a member of N.A.T.O.

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March 9. In tonight's *Viewpoint* (BBC religious television) Principal John Huxtable—the Congregationalist who asked last week if episcopacy was just "a gimmick"—discussed "love of one's neighbour" in highly practical and understandable terms. In a number of short filmed interviews he showed how much easier it was to be neighbourly in a small village where "everybody knows everybody" than in a large town where the individual could so easily get lost in the crowd. This was an example of a good religious programme. No talking down to us; no magnifying of the "gulf" between transcendent God and sinful man, which has become a cliché of too much religious broadcasting by BBC and ITV alike—are they not both subject to the same Central Religious Advisory Committee? The effect of the programme—in one household, at any rate—was to make us really sit up and think, "am *I* showing quite enough imagination, sympathy, willingness to help?"

March 10. Francis Boyd, political correspondent of the *Guardian*, remarks today on the "touching affection" still felt among young Liberals for the late P. M. Oliver. And that affection is surely shared by Unitarians, whether young or old, northerners or southerners. This sent me back to re-read *The Divine Experiment* (Lindsey Press, 1949), which includes the superb broadcast on Unitarianism which P. M. Oliver made in May, 1947—alas, the only express declaration of Unitarian faith that has been broadcast in the last 15 years or more. I am glad that I actually heard it when it was given, so that when I read it now, I can still conjure up in my mind's ear his familiar, so lucid, tones recalling the little boy who confided in him that the General Post Office in Manchester was "a terrible big place to buy a stamp in". He went on: "And so it was. And so is the universe a terrible big place in which to evolve a soul. But if there are innumerable stamps and every one of them a passport to some far journey, and if there are innumerable souls and every one of them a passport to the divine, perhaps neither the General Post Office nor the universe is too big ". Yes, if I were shipwrecked, *The Divine Experiment* would certainly be one of my eight " Desert Island Pamphlets ". Luckily it is still in print ; it costs 1/- from the Essex Hall Bookshop.

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March 11. As a curtain-raiser to the G.A. meetings the Foy Society is holding a most attractive-sounding conference in Margate from 14th to 18th April. Perhaps even Foy members sometimes lose conference announcements (I often do) and will not object to a reminder that the Bookings Secretary is Caroline Tayler (30 Brim Hill, London, N.2), that social and serious occasions are to be deftly blended, and that "A Humanist Approach " is to be presented by the Rev. Donald Maw (from (*a*) to (*k*) ?), and "A Theist Approach " by the Rev. H. Lismer Short (no doubt from Alpha to Omega). (*There are still some vacancies, I understand, as we go to press.*)

March 12. To Essex Church (the Rev. Graham Short), a " full house " for Janet Lacey's play *By the Waters of Babylon*, done by the Lewin's Mead Theatre Club from Bristol. The play itself is a difficult one. At times I thought I must be watching an adaptation by Dorothy Sayers of one of Gilbert Murray's translations of Euripides. But the Rev. Hilton Birtles and his company gave us what I can without hesitation call a wonderful performance. Music, lighting, movement and choral speaking were blended into a striking whole, and the theme—the eternal needs of the refugee—could not be missed. The collection exceeded £100, and was handed over to the Inter-Church Aid and Refugee Service of the World Council of Churches. The World Council may exclude us from their fellowship, but they can't stop us contributing to their funds !

CHURCHES & MINISTERS

I—NORWICH

PROFILE

The Minister at the Octagon

THE Rev. James Arthur Kennedy began adult life as a student for some years at the Central School of Arts and Crafts in London, but was later drawn to the work of the ministry. As anyone can see from the Year Book, he was educated at Handsworth College, 1926/29, earned his ministerial status at Conigre Chapel, Trowbridge and went on in 1938 to Denton for seven years, and Unity, Sheffield, for four more.

At Denton during the war years he built up a strong branch of the Young People's League and developed the morning service as a Children's Chapel that was managed and conducted by the young members themselves. At Denton, too, he produced several Nativity plays. Always interested in visual aids, he used the blackboard in addressing the children there, and in more recent times has equipped himself with an epidiascope and a projector.

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This variety of experience cannot have prepared Mr. Kennedy for the peculiarities of the Octagon Chapel, Norwich, to which he accepted the invitation, at the end of 1949. He found himself preaching in a building so remarkable that the Journal of the Architects' Association recently devoted a special number to it. Built in 1756, it had housed the childhood devotions of the Martineaus, Taylors, Dowsons and Enfields. It had hardly become Unitarian, rather than Presbyterian, when the collapse of the hand-loom weaving which had gained for Norwich, in five hundred years, the title of " The Athens of the East (of England) " left it high and dry in the eighteen-thirties. Even so, it attracted in the early Twentieth Century, Alfred Hall, Mortimer Rowe and Lawrence Redfern. But after the First War the revolution in housing dismembered its schools and changing Sunday habit left it a " down-town " and likely to become a " down-and-out " cause, after the Second War.

Mr. Kennedy tackled the situation manfully, with a dozen Sunday School children in the one room of the splendid Martineau Hall, salvaged from requisition by the Government, and a diminished congregation supporting the legacy of a distinguished past. He inaugurated a new kind of Special Service, modified the others and presided acceptably over a Lord Mayor's official visit and many other notable occasion. Perhaps the most memorable was the Bi-centenary of 1956, in which the Eastern Union, of which he was long the secretary, joined.

Mr. Kennedy has gone on to press the congregation forward, along the line of the Forward Movement. This may sound very simple to anyone who has not worshipped in a champion edifice like the Octagon, in a rapidly changing footwear-manufacturing district. But to Mr. Kennedy has fallen the task of looking and sounding the part which the conditions of the place demand, translated into the idiom of the Atomic Age. No one who has seen and heard him in his pulpit, or visited him in his comfortable book-lined home, can doubt that he does so. His is the longest continuous ministry at the Octagon, for a century.

UNITARIANISM IN NORWICH

By J. K. Kennedy

THOMAS IVORY'S Octagon Chapel is set back in the narrow street of Colegate, which by day is congested with noisy traffic but after nightfall reverts to its true character as one of the ancient, dimly-lit thoroughfares within the city wall. Just round the corner stands the old house where the Martineau family lived, and older memory still likes to tell how their children, including James and Harriet, used to walk along the top of a boundary wall that led from their garden and provided a " short cut " to the Presbyterian Day School by the Chapel. The lofty spire of the twelfth-century Cathedral close at hand, the astonishing number of mediaeval churches, the quaint streets and alleys, and the many handsome survivals of Georgian architecture and old flint buildings all contribute to make the atmosphere which belongs to Norwich.

JAMES ARTHUR KENNEDY

It is in this setting that the Octagon, with its own considerable history, has to be viewed. The origins of the cause go back three hundred years to the Restoration, to the people who left St. Stephen's Church with its ejected minister. With the coming of Toleration in 1689, a Meeting House resembling a pair of dwelling houses was put up, the men leading the enterprise being James Nutall and John Mottram, and a tablet inside the present building indicates that there have been Mottrams worshipping there ever since. In a city celebrated for its painters and its interest in culture and the arts, the people calling themselves Presbyterians, and later Unitarians, have played a worthy, and sometimes a leading part. When I was coming to Norwich a college Principal assured me that the congregation there had always been one of the most intellectual in our movement, and if this was a somewhat alarming prospect it has also been a very stimulating one. One is always aware in its pulpit of one's distinguished predecessors. If the present membership cannot compare in size, or in the number of its notable figures, with that of past times, it is still well represented in the world of education. It has a tower of strength in R. H. Mottram, and able people less widely known serve the cause in many capacities. Although not a member of the City Council, Mr. Mottram was chosen to be Lord Mayor of Norwich a short time ago.

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It must not be supposed from anything said earlier that we are situated in a place of merely antiquarian interest. It is also an important industrial city, specialising in such things as footwear and engineering. It is a road and rail centre, a great market for the surrounding countryside, and it is looking forward to the building of a University. The need to serve the present age, and to address our message to the people of today, are not things we are likely to overlook. Many of those who were the backbone of the cause when my ministry commenced ten years ago have been gathered to their fathers. About half the present congregation are newcomers, and they include some young professional people. The gathering for worship each Sunday is accorded its central place, and meetings for work and fellowship are related to it. The guild, which provides a fortnightly cultural programme, and a Men's Society, have both been commenced during the present ministry; with the Sewing Circle, the Women's League, and a small Young People's group, they make up the social activities of the church.

The chapel was completely restored and re-opened free from debt at the Bi-centenary celebrations in 1956 and much praise for this is due to our efficient and hard-working treasurer, Mr. J. F. Pank. We are now engaged on a four-year effort to publicise our faith and increase the membership, in accordance with the General Assembly proposals in the booklet "Forward Together". Campaigns leading up to a series of special services and to a meeting in a public hall in the city have been held, accompanied by extensive advertising. The results have been small but not negligible, and the work is continuing. The hope is always of attracting more young life to the church.

The congregation is likely to have to face a new crisis in the present year. The Martineau Hall, built during the ministry of Dr. Alfred Hall, is no longer required by the Ministry of Labour, which requisitioned it at the outbreak of war in 1939 and has occupied it ever since. The change will mean a serious loss of income, but whatever steps it may be necessary to take the people of the Octagon can be counted on to live up to their traditions and to meet the test.

Mary Duke's Almshouse Charity

A vacancy has occurred in the above Charity and the Trustees invite applications from Maiden Gentlewomen of the Counties of Kent or London, of the age of 50 years and upwards, who are Dissenters of the Unitarian persuasion.

The Charity provides a house rent free.

No person can be appointed who does not come within the above description.

Forms of application, which must be completed and returned by 30th April, can be obtained from the Clerk to the Charity: Mr. D. L. Golland, 19 Mill Street, Maidstone.

FREDERICK MAY ELIOT

IT is rare that in one man are found the qualities of a good executive officer ably directing the day-to-day business of a religious body; the qualities of a mystic with a deep philosophic mind; and those pastoral qualities that reveal a deep concern for men, women and children as persons of infinite worth. Rare indeed that one man should possess all-round qualities to such a high degree, yet it is no exaggeration to say that Frederick Eliot, President of the American Unitarian Association, 1937-58, was such a man.

The *Beacon Press* have just published "Frederick May Eliot: an Anthology", selected and edited by Alfred P. Stiernotte, and it is an excellent piece of work for selecting from Dr. Eliot's many sermons, addresses and writings cannot have been easy. The many facets of his character are revealed in these selections, and from them stands out the reasoned optimism of the man in face of the many uncertainties of the age. Frederick Eliot never spoke without careful thought and the quality of his thought was excellent. Nor was he in any sense an iconoclast even where he had no great personal sympathy. If he uttered a criticism it was done in a kindly and constructive way. I would commend especially the section on "Traditions that lead to life"; "Liberal Religion"; "Reason, Science and Humanism"; "Worship and the Inner Life"; and the final one, "Toward Belief in God". Here we have such rich thought about great issues that none can fail to be uplifted and have his own thought stimulated.

It is good, too, to have preserved the address delivered by Dr. Wallace Robbins at the funeral for it gives such a wonderful picture of the man. It reminds us that for twenty years he was a parish minister at St. Paul, Minnesota, and there created a memory of one who earned the love and respect of his people by his selfless devotion to their welfare.

There is also an excellent biographical note in which we see something of the mighty work he accomplished for our Unitarian Movement in America, and realise more clearly how great was the driving force behind the growth of that movement in the last decade, a growth happily gaining in momentum today.

All who knew Dr. Eliot will want to read this book for it proves what they had always known, that despite the almost patrician bearing of the man he was in very truth a father figure in the very best sense of that term. Those who are concerned with Unitarian thought today will also want to read it for what Eliot had to say on this great topic speaks very much to our condition both here and in the United States.

The cost of the book is five dollars and it can be obtained from The Beacon Press, 25 Beacon Street, Boston, 8, Massachusetts, or through the Lindsey Press at Essex Hall.

John Kielty.

PULPIT CHANGES AND MINISTERIAL NEWS

AN UNUSUAL NUMBER of pulpit changes and ministerial appointments have recently been notified. The changes come somewhat suddenly after about two years of relative stability. They will certainly result in still further changes as the pulpit vacancies take effect.

The Rev. Leonard Mason, B.A., B.D. (Leicester), has been appointed minister of the Church of the Messiah, Montreal, Quebec, in succession to the Rev. Angus de Mille Cameron, a distinguished minister on the list of the American Unitarian Association who himself succeeded a British minister, the Rev. Lawrence Clare. Mr. Mason, a graduate of Manchester University, has been minister of the Great Meeting, Leicester, since 1949. The appointment of a British minister to Montreal has been warmly welcomed by Canadian Unitarians.

The Rev. T. M. Wardle (Kendal), has been appointed to the pulpit of All Souls Unitarian Church, Melbourne, in succession to the Rev. W. Bottomley who is our senior minister in Australia where he has served since 1925. Mr. Wardle has been at Kendal since 1957 and is a well-known contributor to these pages.

As already announced, the Rev. Arthur Vallance, B.A., of Altrincham, where he has been since 1943, has accepted an invitation to the Elder Yard Chapel, Chesterfield. Mr. Vallance, a graduate of Oxford and for 28 years the editor of *The Unitarian*, began his ministry at Pendleton, Manchester in 1927, has been at Dunham Road Church, Altrincham, since 1943 and is, of course, well known as the current President of our General Assembly.

The Rev. Lawrence Redfern, M.A., B.D., has announced his impending retirement from the Unitarian Church, Bournemouth, where he has been since 1950. Mr. Redfern is one of our most distinguished ministers and a very well-known figure indeed. A graduate of Manchester University, where he was a contemporary of Lord Woolton, he has been minister successively at Norwich (1914-18), at Ullet Road Church, Liverpool (1918-50), where he had a quite outstanding ministry, and at Bournemouth. From 1939 to 1944 he was Tutor in Christian Doctrine at the Unitarian College, Manchester, an appointment he courageously accepted despite the extremely heavy burdens of the war years which he had to shoulder as minister of Ullet Road Church.

Mr. Redfern has a unique place of honour and distinction in our Unitarian counsels. For 40 years he has been an impressive and witty figure at our gatherings, besides being a much-travelled Unitarian ambassador to America, South Africa, Australia and New Zealand. His retirement, so wonderfully well-earned, will inevitably cause feelings of sadness but the plundering years take their toll and, however much we would often like to, we cannot "change Time's course to slower speeding".

Besides his intellectual and spiritual gifts, Mr. Redfern has been in his time an accomplished sportsman. As a student, in a still-remembered match between the University and the Manchester Cricket Club, he once bowled out three famous cricketers: Hallows, Tyldesley and Makepeace. He was well known as an opening fast bowler and he would probably regard this match as his greatest sporting achievement. Certainly it is still spoken of by those interested in cricket history.

It will be the heartfelt wish of all that Mr. and Mrs. Redfern may have a long and happy retirement.

The Rev. Keith C. Trencher (All Souls' Church, Golders Green and Highgate), has been appointed to Stalybridge, in succession to the Rev. C. H. Bartlett, B.A., who will shortly begin his ministry at Cross Street Chapel, Manchester.

The Rev. J. R. Blackburn (Stockport) has been appointed to Plymouth. A former Baptist minister trained at Rawdon College, Leeds, he has been Unitarian minister at St. Petersgate Church, Stockport, since 1956.

The Rev. E. D. Evans (Hindley, Lancs.) has been appointed minister of Moneyrea in the Non-Subscribing Presbyterian Church of Ireland. Mr. Evans's successor at Hindley will be the Rev. David C. Doel, M.A., now at Blackley.

The Rev. Lawrence Hallworth (Padiham) has been appointed to Mexborough.

Mr. P. M. Brown has resigned from the lay charge of the Wilbraham Road Church, Chorlton-cum-Hardy, Manchester, to take up a teaching post in Guernsey.

All these various moves will inevitably lead to some re-alignment of our ministerial forces and the Ministry Committee of the General Assembly will have some difficult problems to face in the next few months. It is understood that still further retirements are in prospect, which may well cause other pulpit vacancies. Only two students from the Unitarian College, Manchester, are expected to qualify for ministerial status at the end of the current session and these are already in pastoral charge of churches.

UNITARIAN FAMILY HOLIDAY CONFERENCE

Great Hucklow, Saturday to Saturday, 30th July to 6th August.

LAST YEAR a beneficial holiday at Great Hucklow was enjoyed by ten staff together with thirty-three lay people (twelve of them U.Y.P.L. age), six ministers, four minister's wives, and eight children.

THIS YEAR we hope to see you. For full details ask your Church Secretary or Minister, or write to the Conference Secretary: Mrs. Amy Howarth, M.A., 51 Hurst Lane, Cumnor, Oxford

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Burning Bush

Sir: As L. B. Short has stated, the new badge of the Non-Subscribing Presbyterian Church of Ireland, the "burning bush", is copied from the Church of Scotland, only the motto being changed. But the matter goes further.

The Church of Scotland's motto, *Nec tamen consumebatur* ("And it was not consumed", Exodus iii. 2), is quoted of course from the official Protestant Latin version of the Bible, made in the 16th century by Theodore Beza and his colleagues, and adopted by Presbyterians everywhere as the Geneva Bible. They deliberately avoided the more familiar Catholic version, the Vulgate, where the verse reads *Et non combureretur*.

The Non-Subscribing Presbyterians have done just the opposite. Their motto, *Ubi spiritus domini, ibi libertas* ("Where the spirit of the Lord is, their is liberty", II Cor. iii. 17), comes from the Catholic Vulgate, and they have avoided the Protestant version, *Ubi spiritus ille domini, illic libertas*.

In the current number of *The Non-Subscribing Presbyterian* Dr. Agnew makes great fun of the "flaming chalice", in comparison with the "burning bush". Could he please explain to the ignorant English why our Irish friends prefer a Catholic version of their motto to a Protestant and Presbyterian one?

They might have chosen a Unitarian version, Castellio's: *Ubi vero domini spiritus est, ibi est libertas*. But I suppose that in Northern Ireland this would never do.

Manchester College, Oxford. Yours, H. L. Short.

Hibbert Houses

Sir: I am delighted that the Rev. Griffith J. Sparham is giving us some glimpses of his twenty years experience with the Hibbert Houses, through a series of articles in the *Inquirer*.

Far too many Unitarians, myself included, have very little idea of the good work that has been done, and is being done, through what is, without doubt, a unique venture, deserving of the support of every member of our Household of Faith.

Indeed, we should be proud and thrilled to know that Unitarianism is represented among the members of H.M. Forces in Cyprus.

As a Fellowship of people whose religion finds expression in the worship of God and the service of Man, it is right that we should show concern for those who are serving in the Armed Forces, so easily forgotten in so called peace time.

It is regrettable that the authorities at the War Office and the Air Ministry cannot see their way clear to sanctioning the appointment of Unitarian Chaplains, but then knowing the importance they place on numbers, it is understandable.

Yet large numbers or not, the Hibbert Houses, or rather the one remaining Hibbert House, gladly serves the soldier and the airman, whether Unitarian or otherwise, and thus bears witness to our distinctive position in religion—unconditional brotherhood and a determination to serve, even when not in possession of "Official Recognition."

Rochdale. Yours, F. W. Barr.

North Wales Unitarian and Free Christian Society

This new society which was formed in February, 1959, held the first annual general meeting on Saturday, 12th March, at Friends Meeting House, Colwyn Bay. The Secretary reported a most successful year of 26 fortnightly meetings with an average attendance of 20, including three Church Services with an average attendance of 24. Grateful thanks were given to the seventeen ministers and seven laymen and women who addressed the meetings or conducted the services during the year. The Treasurer submitted a satisfactory balance sheet showing some funds in hand. Officers and Committee were appointed after which tea was provided by the retiring committee. A lively discussion followed at which proposals for the activities for the coming year were debated. The meeting closed with the customary epilogue. This first year's experience has been most heartening and the officers consider that a good start has been made for the cause of liberal religion in North Wales.

Easter Conference

Young people! Come to the Fry Society's Easter Conference at Margate, April 14th-20th. For information and booking, write Caroline Taylor, 38, Brim Hill, London, N.2.

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 27, 1960

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
ABERYSTWYTH, New Street Meeting House, 11, Mr. D. C. Rendall
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. D. Skelton
BILLINGSHURST, Free Church, High Street, 11, Mr. Keith Hill
BIRKENHEAD, Unitarian Church, Bidston Road, 6.30 (April 3) Supply
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Miss A. Hesketh
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Rev. E. Shirvell Price, 6.30, Mr. J. McClelland
BOLTON, Unity Church, Deane Road, 10.30, 2.30 and 6.30, Rev. Arthur J. Long
BOLTON, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Kenneth Wright
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Mr. S. Thomas
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIDPORT, Unitarian Chapel, 11, Rev. G. Randall Jones
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
BRISTOL, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
BURY, Bank Street, 11 and 6.30, Rev. F. M. [illegible]
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter.
CARDIFF, The West Grove Unitarian Church, 6.30, Mr. Arthur Wilkins
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inez Hyde
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quine
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. Shaw, 6.30, Supply
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Supply
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Mosser
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Friends Road, 11, Rev. J. P. Chalk
[illegible], Wilson Street Chapel, 11, Children's Chapel, 6.30, Supply
DERBY, Friar Gate, Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. Basil Viney
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Fisher
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. [illegible]
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman [illegible]
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
DUNDEE, Unitarian Church, 53 Constitution Road, 11, Mrs. C. A. Foster
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. Bruce Findlow
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. [illegible]
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Henry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Supply
GLASGOW, Flemington Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
GLOUCESTER, Barton Street, 3, Rev. John M. Quine
GODALMING, Meadrow Chapel (Farncombe), 6.30, Rev. G. [illegible] Beard
GUILDFORD, Ward Street Church, 11.15, Mr. G. E. Prentice
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
HALIFAX, Northgate End, 10.45, Rev. Frank Walker
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennis Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
HORSHAM, Worthing Road, 6.30, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 6, Rev. Frank Walker
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Whittle
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Chapel, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. Gilland
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11, Supply, 6.30, Rev. Leonard Mason
LEWES, Westgate Chapel, 11, Rev. Dudley Richards
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. Piper
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Menzies
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. S. R. Butler
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
LIVERPOOL, Hope Street, 6.30, Rev. Aubrey Williams
LIVERPOOL, Ullet Road, 11 and 3, Rev. E. B. Short, 6.30, Mr. E. E. Lloyd
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Storey
LONDON, Forest Gate, Upton Lane, 6.30, Mr. Keith Hill
LONDON, Golders Green, Hoop Lane, 11, Rev. John Kielty, 6.30 Rev. K. C. Thompson
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. R. E. Greenwood (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Duncan P. Mair
LONDON, Highgate Hill, Unitarian Church, 11, Rev. K. C. Thompson
LONDON, Ilford, High Road, 11 and 6.30, Rev. T. E. Dalton
LONDON, Islington, Upper Street, 7, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. Stanley Grooms
LONDON, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Mr. D. Skelton
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. A. Peacock
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. T. L. Evans
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Evans
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G. Lee
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. Deakin
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
MANCHESTER, Cross Street Chapel, 10.45, Mr. K. Saxton, 6.30, Rev. M. Bonner
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Pastor D. Mills
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45, Rev. Maurice Bonner 6.30, Mrs. F. Cottier
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. H. Waring
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student, Unitarian College
MANCHESTER, Rosebery Street Mission, 6.30, Rev. R. L. Hopkins
MANCHESTER, Stand Chapel, Whitefield (April 3) 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Rev. D. C. Doel
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
NORTHAMPTON, Kettering Road Church, 6.30, Rev. Laurie Tosland
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. Gordon Bolam, 6.30, Mr Bernard Platt
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45, Rev. T. E. Nuttall, 6.30, Rev. L. Chandler
OXFORD, Manchester College Chapel, 11.30, Rev. L. Marsh
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
PARK LANE CHAPEL, near Wigan, 11, Rev. Gordon L. Clarke, 6.30, Rev. E. B. Short
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. H. Lismer Short
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dibble
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John Storer
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. Stephenson
RINGWOOD, Hants, The Meeting House, 6.30, Rev. Francis Terry
RIVINGTON CHAPEL, nr. Horwich, Lancs, 3, Rev. R. J. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Bass
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. E. Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD (Attercliffe), 6.30, Mrs. F. T. Ward
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sewell
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11, Rev. G. Stanley Whitby, 6.30, Rev. Ian Ward
SHREWSBURY, High Street, Unitarian, 11, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. E. G. Green
SOUTHEND-ON-SEA, Darnley Road, 6.30, Dr. Dorothy Tarrant
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. L. Baker Short
SWINDON, Swindon Hall Road, 6.30, Rev. F. B. Goodbody
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kennedy
TODMORDEN, Unitarian Church, 10.45, Mr. H. Varley, 6, Rev. P. Baker Morris
TORQUAY, Unity Church, off The Terrace, 11, Rev. Charles Eastwood
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WARWICK, Unitarian Chapel, High Street, 3.30, Rev. H. Maguire
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month), Mr. J. Roberts
WALLASEY, Memorial Church, Manor Road, 11, Mr. E. Townsend, 6.30, Rev. E. H. Shaw
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson.
WEST KIRBY, Beechfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. Parkinson
WILMSLOW, Dean Row, 10.45 and Styal 6.30, Rev. A. B. Downing
YORK, St. Saviourgate Chapel, 6.30, Women's League
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 152, Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Bowman, Manse Telephone LX [illegible]
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Boucher. Meetings as advertised.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. W. Boucher

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. H. J. Wrenn
WELLINGTON, Services suspended—Enquiries—Mrs. Warren, Tel. 40-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School: 7, Service, Rev. [illegible] C. [illegible]

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a Symposium

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Birth

Thomas—On March 15th, at their home at Ascot, to Anne and David Thomas, a son. Grandchild to the Rev. and Mrs. Roger Thomas.

Death

Speck.—On February 4th, at "Crofton", Sea Front, Hayling Island, Hants, Walter, husband of Mary Speck.

THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

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Sad Ode to Warwick

We've woodworm in the ceiling,
 We've woodworm in the floors,
We've woodworm in the organ,
 We've woodworm in the doors.

The outer stonework crumbles,
 The balcony is unsafe ;
We need THREE THOUSAND POUNDS or more
 To renovate the place.

Now you've read our limerick,
 Will you dip into your purse,
And send us a donation
 'Ere the situation gets much worse ?

• • • •

Remittances payable to "Warwick Unitarian Chapel" to the Renovation Fund Treasurer : E. T. Sadler, 44 Sherwood Road, Hall Green, Birmingham, 28.

CHARITY OF TIMOTHY DEAN

(Founded by Will dated March, 1726, for poor Ministers and poor Widows of Ministers.)

Applications to participate in the Charity are invited from eligible persons residing in the Counties of Chester (to which County preference must be given) and Lancaster.

Forms of application (to be returned not later than May 1) may be obtained from the :

REV. FRED COTTIER,
3 Deanway, High Lane,
Stockport, Cheshire.

(Hon. Secretary of The Widows' Fund, the Committee of which comprises the Trustees of the Charity.)

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